

Dr Walter R
Pike

Memories That Live

UTAH COUNTY CENTENNIAL HISTORY

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THE PIONEER

RELIEF SOCIETY MATHER

"Responsibilities gravitate to the shoulders that can carry them, and power flows to the one who knows how."

It would be impossible to write the "Women of Deseret" without mentioning the Relief Society, for in this organization's boundless scope, nearly every woman served. In the early days of Utah, there were few professional nurses and doctors, but nature had blessed some more than others with an insight into the needs of ailing human beings. Those so endowed were called on wherever there was sickness. They responded as willingly in the black of night as the light of day, and came with herbs, poultices, plasters, flannels and oils. They helped to restore the sick and cheer the hopeless. When there was nothing to do but wait, they would take turns sitting with the patient all night to see to their every want. In case of death, they prepared the body for burial.

Others who were good seamstresses, made the burial clothes; also clothes for members of the family, that all might appear well at the funeral. This society also provided for the needy. Once each month two sisters visited every family to see if all were well, if any were in need, and receive from those who could give. Money was out of the question, so the people gave of what they had—meat, butter, eggs, home-made soap, dried fruit, carpet rags, quilt blocks, cloth, in fact anything they had on hand that they could spare. The districts were large because the homes were scattered. They tried to visit the most hospitable homes about noon-time. The baskets and sacks became very heavy before the long day was over.

All teachers, as these women were called, took what they had gathered to the secretary's home, where it was divided according to the needs of the recipients, who called for it if they were able; if not, it was taken to them. The Relief Society women also made carpets for public buildings, and gleaned wheat for storage against famine. They made quilts for the needy and put on entertainments to raise funds. They were part of every home and every home was part of them. They were builders, too, as scattered all over the state are buildings they have erected.

PIONEER MIDWIVES

From the very beginning of time history tells us that women have presided in the chamber of birth, so the art of midwifery is as old as the world. It has only been during the last century that the study and practice of surgical obstetrics has been taken over by men. So, in the making of our state, the study and practice of midwifery was common, and women, some of them trained in the old world, others being educated in the art here in Utah, devoted their lives to this profession. Necessarily, these women were patient, kind, tender and skilled to be able to answer the many calls, and to have endeared themselves in the

hearts of the pioneer women. Every hamlet and city had these mother doctors.

They ask no recompense throughout the years,
Save words of thankfulness or grateful tears
From those they save.

All honor to them, then,
Mothers of mercy, walking among men.

—Heart Throbs, Carter.

MIDWIVES OF PROVO

Ann Beesley Skinner Rawlings was one of Provo's outstanding pioneer midwives. Born and educated in England, she studied obstetrics there, joined the L. D. S. Church as a young girl, and came to Utah in 1862, settling in Provo. In addition to bringing many hundreds of babies into the world, Mother Rawlings did nursing and doctoring. She was an angel of mercy to thousands of Latter-day Saints, ministering to their needs until they were nursed back to health. She died in 1909 at the age of 81, after a long life of service.

Eunice Stewart, wife of Andrew Jackson Stewart, was another early pioneer midwife. She was born in 1825 at Marietta, Ohio; joined the L. D. S. Church in 1843, fled with members from Nauvoo in 1846, and migrated to Utah in 1850. Mrs. Stewart had studied obstetrics before coming west, and her services as midwife were of great value in the new settlements. She officiated at births in Payson, Provo, and Benjamin, and was well known and loved. At the age of 43, she contracted pneumonia and died, having lived in Utah just eighteen years. Her journal, still in the possession of the family, contains the names of many well-known Provo families—Loveless, Beebe, Pace, Bean, etc. The charge for her attendance at childbirth was \$5.00, and this amount was often paid in trade, potatoes, flour, or other produce.

Among the many others who willingly gave their services in time of need were Hannah Toppin Clark, Mrs. Vaughn, and Mrs. Bent Johnson.

—Gertrude Page.

PIONEER DOCTORS

Dr. John Riggs, with his family, moved to Provo September 5, 1851, where he commenced the practice of medicine. He was the only doctor south of Salt Lake City for many years and traveled on horseback as far as Lehi on the north and Nephi on the south. Answering calls kept him very busy, and, although the settlements were surrounded by Indians who were often on the warpath, Dr. Riggs never failed to hasten to those who needed him. On the 6th day of July, 1857, he was elected Surgeon of the Provo Military District. On the 8th day of May, 1866, he was appointed, by Governor Charles Durkee, Surgeon First Brigade, Militia of Utah, Military District of Utah Territory. His appointment bears the signature of Governor Durkee and the official seal of Utah Territory. The paper is still in the possession of the family.

A Provo newspaper of March 18, 1892, the date of his death, said of him in part: "In the later years of Dr. Riggs' life he confined his practice to the cure of cancer, and was so successful in saving peoples' lives that sufferers of that dread malady came to him from all the western states." He was in his eightieth year at the time of his death and still had many patients. He was a devout Christian and a zealous Latter-day Saint. Three daughters, Melissa Riggs Stewart, Martha Riggs Beesley, and Marietta Riggs Beesley survived him.

James F. Talmage was born in England in June, 1840. He received his education and practiced medicine there before coming to Provo in 1876, where he continued his profession for many years. He was quarantine physician for some time.

Rural Mills Rogers was born at York, Livingston County, State of New York, January 19, 1833. At an early age, he served as an apprentice to a doctor to further his education. In 1854, he obtained his doctor's degree from the McDowell Medical College in St. Louis, Missouri. He was a physician and surgeon. Penmanship and the writing of poetry were his hobbies. In 1861, he came to Utah and settled in Draper, where he followed his profession and also opened a drug store. On being called to help settle Moroni, Utah, he moved there with his family and served in the Black Hawk War. In 1871, he moved to Provo and opened a drug store on the corner of First West and Center Streets, where the Hedquist No. 2 is now located. His brother Alma, a druggist, took care of the store while Dr. Rogers practiced his profession. He responded to calls from all over the county, traveling on horseback or by means of a horse and buggy. Many times he forded the Provo river at the mouth of Provo Canyon—at night (there was no bridge in those days), to get to a patient in Heber City. In 1880 he moved to Pleasant Grove to be nearer his large farm, purchased in 1877. He set up a drug store on the corner across the street east from the Pleasant Grove Bank, and lived and practiced there until his death on January 6, 1903, at the age of seventy.

Walter R. Pike, M. D., was born in Norfolk County, England, June 8, 1848. He came to the United States at the age of sixteen, having spent some time at sea. After traveling three years in this western country and enduring the roughness peculiar to western life in early days, he settled down to study medicine under Dr. J. S. Ormsby in Salt Lake City at the age of nineteen. He studied for two years, then entered the drug business, continuing in this field for five years. With much knowledge of drugs and medicine, he went east to medicine school, graduating in 1876 from the medical department of the University of Vermont. In 1877 he went to New York City and entered the University of New York. He graduated from this university in 1878, taking two degrees in two years. Returning to Utah, he located in Provo and began a successful practice. With the exception of one year spent in Salt Lake City, he remained and practiced medicine in Provo until his

death. He held the position of city and county quarantine physician for some years, but resigned upon being appointed Medical Superintendent of the Territorial Insane Asylum. Dr. Pike was advanced, yet conservative, in his ideas, and he was very progressive in his nature, which traits won for him a wide reputation.

Other early-day doctors who came to Provo and left a host of friends and pleasant memories were Dr. Hamberg, Dr. Shoebridge, Dr. Simmons, Dr. Heber Richards, Dr. Milton Hardy, Dr. Allen, Dr. Pyne, Dr. Fred Taylor, Dr. George Robison, and Dr. John W. Aird.

Dr. Aird, after practicing in Provo some years, formed a company and founded the Provo General Hospital, the first hospital in Provo, and an organization much needed in the community.—Gertrude Page.

HOSPITALS

The Provo General Hospital was located in the building formerly owned and occupied by Abraham O. Smoot and his wife, Diana E. Smoot, and family, at 192 South First East. The property was deeded to the hospital by Mrs. Smoot September 8, 1903. Other nearby property was later purchased and used for doctors' offices, nurses' home, and maternity ward. The hospital was incorporated August 25, 1903, and Dr. George E. Robison was elected president and director; Dr. John W. Aird, vice president and director; and Dr. Fred W. Taylor, secretary and treasurer and director. In 1914, Dr. Horace G. Merrill and Dr. David Westwood became co-owners and stockholders in the hospital. Annual meetings of the stockholders were held, and new officers were elected to serve for one year. In 1920, Dr. L. W. Oaks became a co-associate with Dr. H. G. Merrill, and Dr. Fred R. Taylor became a co-associate with Dr. Fred W. Taylor.

Purposes and aims of the Provo General Hospital were the "caring for sick and injured persons; educating, instructing, and training nurses; the using, buying, selling and disposing of real estate and personal property as may be necessary or advantageous for its general business; and to do all acts and things necessary or incident to the managing, conducting, operating and maintaining of a general hospital."

The hospital was operated, maintained and financed solely from the hospital fees collected from patients and contributions from its shareholders.

A School for Nursing was organized and operated by the hospital. Nurses courses and training were given in compliance with the highest requirements of the State of Utah and the State Nurses Association.

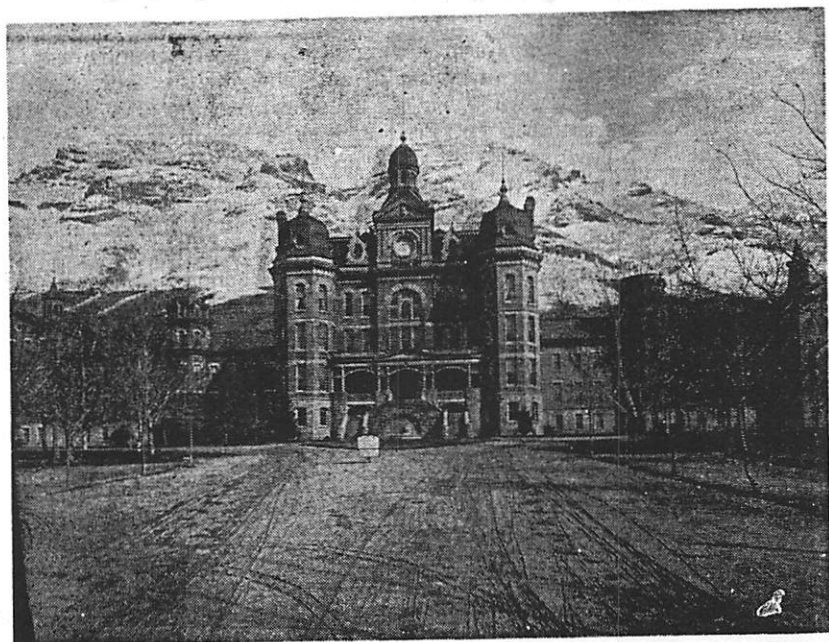
In 1923, the assets of the Provo General Hospital were disposed of by equally dividing the property among the stockholders. Dr. J. W. Aird selected and received the building formerly used as a hospital and continued its operation under the name Aird Hospital. This hospital was in operation until the erection and completion of the Utah Valley Hospital in 1939.—Gertrude Page.

UTAH STATE HOSPITAL

This history, compiled by Charles R. McKell, social worker at the Utah State Hospital, from records at the institution, dates back to 1880 when Utah was still a Territory. The legislature at that time made an initial appropriation of \$25,000 for the establishment of the Utah Territorial Insane Asylum. Subsequent appropriations were made in 1882 and 1884, but the first building was not completed until 1885. This structure, later known as the south wing of the central building, still serves its original purpose. In 1890 the north wing was completed, and a year later the part known as the central administration was added.

As the institution grew, more facilities were provided. Among the first of these was the Hardy Building in 1904, and Cottages 9 and 10 a short time later. These were further supplemented by the Hyde Building in 1922, the present heating plant in 1926, the shop in 1927, the laundry and the present hay and dairy barn in 1930, the Dunn Building in 1932, and the superintendent's residence in 1935.

The early units have been remodelled considerably over the years. The central building, especially, was renovated in 1934 and 1935. The old towers were removed and a fifth floor was added, as may be noted in the accompanying pictures. About this time also various local and federal agencies provided for such additions and improvements as the



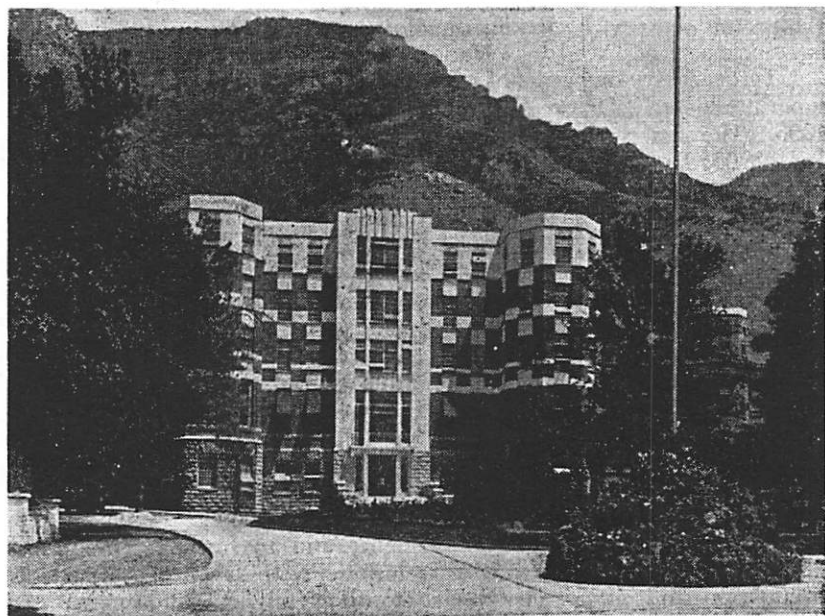
UTAH STATE HOSPITAL—As originally built

pasteurizing and dairy building, new cement cow sheds, the laying of 60,000 square feet of asphalt tile, the construction and renovation of refrigeration units, the construction of the vegetable room and cannery, development of water supplies, X-ray and operating rooms, laboratory, and other needed treatment facilities, and many other land and building improvement projects.

The first patient was entered at the institution on July 20, 1885, and since that time approximately 10,000 have received care and treatment. Patient population on November 30, 1946, was 571 males and 585 females, or a total of 1,156. In addition, there were 171 on trial visit in their own homes under the arrangement for parole which has been in operation since July 1, 1933. Admission to the institution is made by voluntary application, as well as by court commitment.

In 1896 when Utah was admitted into the Union as a state, the name of the Utah Territorial Insane Asylum was changed accordingly. In 1904, it was changed to State Mental Hospital, and in 1927 to its present official title, Utah State Hospital.

The first administration of the hospital was known as the board of directors of the Territorial Insane Asylum, and was made up of public citizens with the governor as an ex-officio member. The board included Warren N. Dusenberry of Utah County, president; William R. Smith of Davis County, vice-president; Robert T. Burton of Salt Lake County;



After Remodeling

James F. Dunn of Utah County; John R. Winder of Salt Lake County; William W. Burton of Weber County; and Eli H. Murray, Governor of the Territory at that time. Members of this board were changed several times before it was replaced in 1896, when Utah became a state, by the board of insanity. The governor, state auditor, and state treasurer made up this board.

During the administration of Governor George H. Dern, who later became secretary of war, a further change in the governing board was approved by the legislature, and Governor Henry H. Blood, in March 1933, appointed a board of trustees to administer the affairs of the hospital. This board was non-partisan and consisted of seven members appointed for overlapping periods for a term of seven years. It took office on August 1, 1933, and included the following: Dr. John R. Llewellyn, E. A. Britsch, Dr. Wm. R. Calderwood, John E. Jones, Wm. H. Boyle, Frances G. Callahan, and Mattie Wattis Harris, with J. M. Redd., Jr., as secretary. The board remained the same until dissolved, except that Mrs. Callahan resigned in 1938 and was replaced by Mae Huntington, and Dr. H. L. Marshal replaced Dr. Llewellyn when he resigned in 1939.

The legislature of 1941 placed the hospital under the administration of the newly-created Public Welfare Commission, and this arrangement has been in effect since July of that year. Members of the commission as appointed were David R. Trevithick, chairman; J. Parley White, and Sophus Bertelson, directors of institutions. Mr. Trevithick has since been replaced by Wendell Grover.

In over sixty-one years of operation, the hospital has had only seven superintendents. Dr. Walter R. Pike served from 1885 until May 1, 1896. He was succeeded by Dr. Milton H. Hardy, who served until June 1905; Dr. George H. Collard, from 1905 to May 1916; Dr. George E. Hyde, from 1916 until his death in June 1922. Dr. Frederick Dunn was then appointed superintendent until replaced by Dr. Garland H. Pace in March 1933. The present superintendent, Dr. Owen P. Heninger was appointed in March 1942 and has continued the progress made by all his worthy predecessors, each of whom has made worthwhile contributions to the advancement of the hospital.

Although originally established for the care of the insane only, legislative action in 1909 provided for admission of the feeble-minded and the non-insane epileptic as well. The educational department for the mentally deficient continued until special provision was made for them at the Training School in American Fork. The objects of the hospital, as stated in Section 85-7-10 Revised Statutes of Utah 1943, "shall be to care for all insane persons residing within the state, also non-insane epileptics capable of mental improvement; and to furnish them proper attendance, medical treatment, seclusion, rest, restraint, amusement, occupation and support conducive to their physical and mental well being." Provision has also been made for the treatment of alcohol and drug addiction on a voluntary basis.

According to the act in 1880 which was to establish the Asylum, "the directors shall proceed to make a selection of a site for said Asylum, which selection of site shall be confined to that portion of this Territory embraced in the Counties of Salt Lake, Utah, Davis, and Weber."

The reasons for the location of the hospital are not entirely known. It has been said that Oak Spring, rather high up on the face of the mountain, was influential in the selection of the site. Some reports state that "Provo City and Utah County appropriated the money to purchase 40 acres of ground for \$659.95 on an elevated spot at the foot of the mountain where the hospital was built," but records show that this was not recorded until September, 1882, and apparently consisted of 44.28 acres from B. F. Milner. Other earlier purchases of land in 1881 were 10.87 acres for \$326.10, from Alonzo Pierce; 14.49 acres for \$950.00 from R. L. Thomas, and 6.96 acres for \$525.00 from Hyrum Cluff. The above appears to be all the land the state owned at the time the institution was opened in 1885. Since that time additions have gradually been made until at present there are about four hundred acres of property. About half of this is under cultivation, and much of that has been reclaimed from either the original swamp or the rocky hillside. Terracing and drainage have been necessary, but have proved valuable and worthwhile. Much of the property has been transformed into a garden spot with trees, lawns, shrubs, flowers, and broad fertile fields on which a great deal of the food used at the institution is raised.

The farm serves real therapeutic purposes and provides considerable produce for maintenance as well. It has been very valuable from both aspects. The hospital has also developed a modern dairy program with some of the best stock facilities in the state. There are about one hundred and ninety employees, including administrators, technicians, and attendants.

Interwoven with the history of the state, the progress of the institution presents an interesting story of the efforts to meet the needs of the mentally ill and of the accomplishments in rising from the level of a custodial asylum to that of a progressive, modern hospital.—Sarah H. Passey.

FUNERAL CUSTOMS AND CEMETERIES

Funerals, like other group activities, have undergone some interesting changes since Utah was first settled by white people in 1847. Our pioneers had so little to do with that they necessarily made the best of what they had and buried their dead with a minimum of show and display. They were personally acquainted with death; hardly a home escaped its heart-breaking ravages. Because of this, there was sincere understanding among members of the community, which made the sorrow of one the sorrow of all.

As years passed, bringing an influx of people, goods, and gold, certain customs were introduced and adopted. However, throughout the

transition from the burial on the lonely desert plain with only a sheet or blanket between the precious body of one beloved and the rocky prairie soil, and the burial in an imported "states" coffin with an outer protecting box, one thing remained unchanged: the tender emotions of the human soul in grief, which impelled and which still impels the bereaved living to lavish the best of everything possible in one last gesture of appreciation on the remains of the dear one departed.

When death came, sympathetic neighbors and friends helped in every way with the things which had to be done. They willingly went, even in the middle of the night, to bathe the body immediately; then they laid it on a flat surface with a coin on each eye to keep it closed, and a weight, usually the Bible, placed on the abdomen to check swelling; a small board, or similar object, kept the feet from sagging. Kind neighbors made the burial clothing and even helped to prepare mourning apparel for the bereaved, as black was the expression of sorrow, and the immediate family must be clothed in that color, even if some articles were borrowed. In the late 80's, a death occurring on Saturday, the funeral being held the following Monday. At the request of a friend, the R. K. Thomas dry goods store was privately opened on Sunday, that the mourners might be properly attired. Widows wore "weeds," a particular type of headdress, distinguished by a drape of black crepe extending down the back below the waist line and a black veil covering the face. A widower wore a band of black crepe on his hat; in later years, this band was worn on the sleeve. It was considered proper to wear these somber clothes from six months to a year, and widows frequently continued wearing "weeds" for two years. In order to replenish preservatives and, lest some accident happen to the corpse, it was necessary to have watchers at night while the family slept; kind friends, two at a time, performed this ritual.

There being no delivery system, a conveyance must be taken to the undertaker's place of business to obtain the coffin into which the body was placed shortly before the funeral. This coffin was usually black for an adult and white for a child. When the family was sufficiently well-off to hire a hearse, the same color scheme prevailed.

A few funerals were held in the meeting houses; but, unless the departed was a very important person, the services were conducted in the homes, which were put in order for the occasion by neighbors and friends. A strip of black material, usually crepe or silk, was knotted and hung upon the front door. The coffin, which was shaped to the general outline of the human body, remained open during the meeting program, the lid sometimes being placed out of the way in an upright position against the wall of the house outside of the door.

Hymns were sung by the congregation, choir, or a soloist. Favorite numbers were: "Nearer, My God, To Thee," "There is Sweet Rest in Heaven," "When First the Glorious Light of Truth," "Sister, Thou Wast Mild and Lovely," "In the Sweet Bye and Bye," "Your Sweet Little

Rosebud Has Left You.' The last one, written by Eliza R. Snow, was invariably sung for a small child. There were few speakers, while the sermons were less eulogistic and more doctrinal than at the present time.

The reserved control of emotions, which is considered proper now on such sad occasions, was then unknown. Weeping, and even fainting at funerals, was quite proper and expected. One for whom no tears were shed openly at his burial must have been unloved indeed. After the prayer at the conclusion of the funeral services, the bishop, or other presiding official, would invite those in attendance to "view the remains," when they would pass by the casket in a continuous line and out of the open door. Then the lid would be securely placed and the mourners form in lines of couples following the corpse as in this present day, 1944.

If money was no problem, a few closed carriages called "hacks" or "coaches" for the immediate family, followed the hearse to the cemetery; next came the friends in surreys, phaetons, buggies, whitetops, and even work wagons with spring seats. If money was scarce, the casket, covered with a blanket or quilt, was carried in an open spring wagon, with the cortege the same as above, less the hearse and "hacks." After the day of the oxen, all vehicles were drawn by horses which walked the whole distance; a more rapid pace would have been considered disrespectful. Children, standing along the roadside, counted the conveyances as they passed by, and the number concluded the importance of the deceased.

As an act of great respect, the departed was sometimes carried by hand all the distance to the cemetery. In such instances there were many pallbearers who helped by taking turns. The dedication of the grave was a solemn rite performed then as now; but in that day no one left the spot until the interment was completed. The placing of the first few shovels-full of burial soil was a signal for fresh outbursts of weeping, frequently to the point of collapse.

After everything was finished the mourners returned to their home, where they would find a hot meal awaiting them, prepared by the same kind friends and neighbors who had helped throughout all of the few sad difficult days.

Flowers were not always a part of funerals; their introduction was accomplished slowly and gradually, attaining the present highly commercial lavishness only in recent years. Enlarged photographs and memorial cards were the articles by which death became a source of money making. Those engaged in the business would watch the newspaper obituaries and solicit patronage by mailed literature or personal visit. Various communities adapted common customs to suit their conditions; some practices were short lived. Others, such as the wearing of black and "widow's weeds," continued until a time so recent that they remain in the memories of most of us.—Annie C. Kimball.

—Heart Throbs, Carter.

Ole H. Berg, a pioneer builder and undertaker of Utah County, came from Norway in 1866 and settled in Provo. He had learned the trade of cabinetmaker, which included wood finishing and carving, and was immediately employed finishing the inside of houses. Three days after his arrival he began work on a home which Brigham Young was having built for his wife Eliza.

He made caskets and conducted funerals. In many cases he preached the funeral sermon. In his shop or small factory, he made, lined and padded the coffins. As there was no knowledge of, or equipment for embalming in the west, he placed the corpse on a board and piled jars containing ice, around it. If the weather was warm and ice was not available, the body was buried the day after death. Cloths, saturated with saltpeter water, were placed on the face and hands to keep them from turning dark. Soon his shop was enlarged and a carpenter was hired. As his business increased, he bought some coffins from Joseph E. Taylor's factory in Salt Lake City. The hand-made ones were made in his shop. A few years later he bought a white hearse, which had been shipped from the east, and which was drawn by two white horses. And the sign on the front door of his building said, "O. H. Berg, Undertaker."

In 1877 he was called by President Brigham Young to superintend the interior finishing of the St. George Temple. He left his business with his helper and spent almost a year in St. George. With William Alexander as his partner he was also a building contractor. Many of the public buildings, as well as many homes in and around Provo, were built under his supervision. The first building of the Provo Woolen Mills, the original building of the County Infirmary, the first building of the Mental Hospital, the first building of the Brigham Young Academy on Academy Avenue, and the Utah Stake Tabernacle are among them.

In the spring of 1889 he left for Norway, where he spent two and one-half years as a missionary. Some time after his return he gave up the building business and moved his undertaking business to a new building on East Center Street, where it was known as the "Berg Mortuary." The business is now owned by his son, Wyman Berg.—Flora Berg Jenkins.

—Heart Throbs, Carter.

The cemetery records disclose that the first entry designates Fort Field as the burial place of George and Matilda Haws, Harriet Turner and William Dayton, in the year 1849. Walter Cox, 88 years old, and now living, explains that this burial ground was on the Williams farm, just across the highway at Lake View and near the Daughters of Utah Pioneer's Marker, erected there to memorialize Old Fort Utah.

The locality now known as Grand View was homesteaded and these people, according to the account of Mrs. Mary Ann Carter Emmons and Mrs. Ann Carter, aged residents of this community, deposited their dead near the site of the Grandview chapel. Portions of this cemetery were on three farms owned by James Smith, a man named Rasmussen and

facture of "home-made wine and mild beer for family use." Alma D. when a prohibition ordinance was again passed permitting the manufacture of "home-made wine and mild beer for family use." Alma D. Regulation was again resorted to in 1872, continuing until 1875, when a prohibition ordinance was again passed permitting the manufacture of "home-made wine and mild beer for family use." Alma D.

record of all liquor sales. Noon and Company's drug store, as dispenser, was required to keep a medicinal purposes only. The suggestion was carried out, and the A. H. Mayor A. O. Smoot suggested that small quantities of liquor be sold for control of the manufacture and sale of liquor for some years. In 1868, Although this plan met with much opposition, the city remained in and Company was revoked. All profits were to benefit the city.

Alderman John A. Leetham, appointed. The license of James Smith Necessary equipment was obtained, a site secured, and a superintendent, resolved to establish a distillery and again try the city dispensary plan. Indians, insane persons, or minors. On June 6, 1864, the city council An ordinance passed in 1864 prohibited the giving or selling of liquor to pint, nor were they to permit the drinking of liquor on their premises. city returned to the license system. Dealers were not to sell less than a made to establish a city dispensary. When this could not be done, the bition did not prove satisfactory, however, and in 1863 an attempt was sale. The removal of Chatwin's distillery was ordered in 1862. Prohi- to take sterner measures, and an ordinance was passed suppressing its becoming a problem. In 1861, the city council deemed it necessary selling of liquor. By this time, the dispensing of liquor was steadily an ordinance was passed, which was amended in 1858, regulating the the right to retail liquor, which privilege was probably granted. In 1855, As early as 1853, Joseph Meacham made application to the city for

THE LIQUOR PROBLEM

ments and the welcome shade of towering trees.—Charlotte Bush Davies. spot, its beauty enhanced by flowering shrubs, well kept lawns, monuments are utilized for this "city of the dead." It is, indeed, a lovely and restful added to Provo's cemetery, until, at present, something over twenty acres From time to time, as need arose, additional acreage has been

when digging began for the Maeser Memorial. permanent location; though, it is said, some of the remains were exhumed. A few of the graves on Temple Hill were moved to this per- quired. The report was accepted, site approved and ground ac- ville road. The report was accepted, site approved and ground ac- purchase of a beautiful plot of ground southeast of town on the Spring- same year, the committee reported its findings and recommended the was appointed to find a "better burying ground." On June 25, of the At a meeting of Provo City Council, on June 12, 1853, a committee upon the church grounds, just north of the church building.

Several graves, including two of the Rasmussen children, still remain and then again to the present location of the Provo City Cemetery. these land owners objected to their property being used for this purpose, the bodies were moved, first to the site of the Maeser Memorial grounds, Joseph Thompson. A Thompson child was the first buried there. As

Rogers was appointed to sell liquor for medicinal use. Opposition, however, increased, and, in 1888, a bill was passed to license saloons, a number being opened almost at once. At the time of the real estate boom (1889-91), eleven saloons were operating in Provo. Several drug stores were also licensed to sell bottled liquor. In 1914, the Betterment League was organized through the efforts of George A. Startup. The league campaigned for state-wide prohibition and contributed greatly to the "dry" victory of 1915.

The Utah State Liquor Commission at the present time controls the distribution of all liquor in Utah.

THE PUBLIC LIBRARY

With only one hundred and twenty volumes, the first public library was established in Provo in 1854. Although small, it was a welcome addition to pioneer life. In 1870, a reading room association was formed, and, in addition to circulating books, public lectures were sponsored.

Reading rooms and circulating libraries were opened in the various wards in 1885 by the Mutual Improvement Associations, and these operated until lack of funds forced them to close.

The Book Club, organized in 1903, accumulated volumes of books and magazines which they turned over to the city for a public library: A basement room in the court house was used temporarily, and public-spirited citizens donated 1,425 books. On January 2, 1906, the Provo Public Library was opened. As it grew in popularity, better quarters were deemed necessary, and an appeal was made to Andrew Carnegie. Following a revision of the state law governing public libraries, \$17,500 was received from him for a new building, with the stipulation that Provo City contribute not less than \$1,750 annually for maintenance. The library was completed in 1907 on the site of the present structure. It was remodeled in 1939 at a cost of \$50,340 and in 1946 contained 40,000 volumes, with new books being added daily.

COUNTY COURT HOUSE

J. M. Jensen's History of Provo states: "The first court sessions of Utah County were held in the old log schoolhouse of the second fort, and later in the seminary building located at the present site of the Third Ward meeting house."

From the Utah Historical Records Survey of 1940, we learn the following: On June 4, 1860, the county court declared its intention of constructing a court house and jail. On June 18 of the same year, the sum of \$2,000 was appropriated for the construction of this building, and, on April 27, 1861, contracts were let. However, the actual work of construction did not start until 1866. The building was completed in September, 1867, at a cost of \$4,692.16. It was a one-story brick structure located between First and Second North streets on First West Street.